

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND  
CENTRAL PROVINCES,

Received up to 22nd July, 1870.

POLITICAL (DOMESTIC).

A correspondent of the *Márwár Gazette* of the 4th July asserts that robbery prevails in the suburbs of Bhiwani to an alarming extent. A marriage party on its way to that place is said to have been plundered of property and jewels valued at Rs. 12,000, at a distance of six *kos* from the town.

The editor is grieved to see that the use of arms has been prohibited by the Government, and suggests the necessity of efficient measures being adopted to protect the passengers and wayfarers from and to Bhiwani against these marauders, or of permitting them to carry weapons for their defence.

The *Málwa Akhbár* of the 11th July re-publishes from the *Indian Mirror* an account of the noble and praiseworthy exertions of His Highness the Mahárája of Patyala for the improvement of his countrymen. He receives the highest praise for the excellence of his political administration, for introducing capital reforms in his State, and above all for being alive to the educational wants of his subjects.

The *Oudh Akhbár* of the 12th July reviews at some length the *Annual Report of the Oudh Dispensaries* for the past year. It is noticed that the number of patients for 1869 is less by 8,739 than in the previous year, which is explained by the Deputy Inspector-General as being the result of the healthiness



of the past season. It appears from the report that a large number of dispensaries are badly managed, owing to the negligence and inattention of the officials. The medical staff of the Province enjoys by no means the reputation it should possess. The rural population have a dread of the English Doctors, and place very little faith in them; and this results not only from the fact that the English system is strange and foreign, but also from the carelessness and ignorance and rudeness of the Native Doctors. Conciliatory demeanour and kindness are as indispensably necessary in order that the common people may be brought to a knowledge of the benefits that arise from English medicine, as they are to spread a sense of the advantages of English education.

In former days there was no organized medical staff for the Province. District officers established small dispensaries in several large towns, and provided them with such inferior practitioners as they were able to procure. Now the prevalent opinion among natives is that English Doctors are expert in surgery and the treatment of skin diseases, but that in epidemic and constitutional disease their diagnosis and treatment are alike wrong. From their experience of these ill-taught officials, even this small measure of reliance was speedily dissipated, and now it is difficult to get them to place any faith even in the most learned and expert. It is not to be expected that this prejudice can be suddenly overcome.

The writer praises the principle of the Oudh Educational Department in choosing as far as possible its teachers among the class with whom teaching is a hereditary occupation; and regrets that the same point is not kept in view in the Medical Department: Native Doctors are chosen largely from the lower castes; and, although the Hindú population are quite willing to submit to treatment at the hands of a Musalman or a Christian, of a different race from their own, yet they cannot be expected to look with the same respect on a low caste man of their own race.



The *hakims* of Oudh have long been famous for their learning and experience, especially those of Lucknow; even English Doctors find some difficulty in maintaining themselves against them—how much more the common native hedge-physician? If, then, our English rulers were to select the children of these *hakims* for training in the English medical schools, it is certain that English medicine would soon be widely successful.

But for this a more conciliatory policy is necessary. The rules of the medical schools must be made less strict and stern. We lately noticed with pleasure that some natives of Oudh had gone to be educated at the Agra Medical School. But we desire an institution of this kind for our own Province. And the conditions of candidature should also be modified. First, candidates should not be chosen by open competition, but a certain number of youths of the *hakim* families should be carefully selected year by year and sent up to the Agra College; secondly, these pupils should receive a slightly larger allowance than that granted to students from other places; and, thirdly, at Agra they should be treated with a somewhat exceptional respect and kindness by the College authorities. If this is carried out, we have great hopes of seeing a harmonious union effected between the Native and English systems of medicine.

The same paper notices the complaint frequently made by Hindústanis that the Civil Servants who now come out from England are not such good officers as those of former days. The writer does not intend to take one or other side of the question, but merely points out in what respect the former training and mode of selection of these officials differed from the present. Before 1855, it was the custom for the Directors and officials of the East India Company to nominate youths of good family, who had already passed through the ordinary course of school education, to Haileybury College, where they were specially instructed in Indian Law and the customs of the country. They were then examined, and, after receiving a certificate of



proficiency, came out to India. But since that year the Civil Service of India has been thrown open to the public. Men of all classes and occupations, if they can pass the requisite examination, are eligible for appointment; even Hindústánís themselves have been allowed to compete, with the sole condition that they shall come to England for examination.

We Hindústánís have good reason to discuss the question, for it concerns us nearly; but our English rulers are even more continually debating upon the respective merits of the two systems. But lately an esteemed officer of this Province, Mr. M'Minn, has written a book, which he has printed for private distribution, upon this subject; and, although he differs from all those upon whom the weight of the administration falls, and who are by far the best judges of its efficiency, that gentleman is of opinion that the new system is indisputably the best. From the year 1855 to 1869—a period of fifteen years—there were 2,840 candidates for the Service, of whom 714 passed; so that upon an average 48 new Civil Servants came to India every year. Unlike the old system, under which only sons of wealthy and noble families were selected, in the course of the last nine years 146 were sons of clergymen, 95 sons of merchants and shopkeepers, 92 sons of lawyers and medical men, 59 of landed proprietors, 37 of officers of the army and navy, and only 32 were of the old Indian families. What a difference!

The *Akmal-ul-Akhbár* of the 13th July states that since the reduction in the number of the Police at Allahabad, cases of murder and robbery have become too frequent in that city.

The same paper expresses its regret that, to add to the severities of the Income-tax, two new taxes are in course of being levied at Delhi, *viz.*, one of eight annas per cent. on the zemindars, and the other a tax on marriages—the richer classes having to pay Rs. 5 on each marriage, and the poorer Rs. 1-4. The money thus assessed will be deposited in a bank, to be utilized for the relief of the poor in hard times.



## POLITICAL (FOREIGN).

The *Anjuman-i-Hind* of the 9th July states, on the authority of the *Panjábi Akhbár*, that the Amír of Bokhara has promised a quarterly payment of 1,25,000 gold coins to the Russians as tribute, to be paid through the Governor of Samarkand.

The *Meerut Gazette* of the 9th July quotes the *Humái Panjáb* of the 4th idem to the effect that a question was asked in Parliament as to why the submission of the Indian Budget was so long delayed, and that it was answered that the delay was due to the disinclination of the Secretary of State to abolish the Income-tax. That His Grace should turn a deaf ear to the complaints of Her Majesty's Indian subjects, that have reached him from all quarters, on the subject of the tax, and should hesitate in abolishing it on a simple reference from the Government of India, shows that Sir R. Temple is not alone to blame in the matter of the taxation scheme, but that higher authorities also are little disposed to revoke it.

The *Márwár Gazette* of the 11th July states, on the authority of the *Kárnámah*, that his journey through India has wrought a change in the mind of Sir Salár Jung, and corrected his ideas upon political economy. One instance of his altered views is said to be a peremptory order which he has issued for the resumption of all jágírs, the holders to be compensated by an annual allowance, or, in case of non-compliance, to be deprived of their holding altogether.

Theologians and holy personages are hitherto an exception to the rule, and the writer hopes that they will so continue, and that jágírs consecrated to holy and charitable purposes will not be interfered with.

The *Rajpútána Social Science Congress* of the 15th July, quoting the *Naiyir-i-Akbar*, says that a Cashmere merchant, fresh from Yárqand, states that when there he saw the Sappers and Miners of the Russian army coming from Káshghar to



prepare a road towards Chinese Tartary. The merchant also states that the Russians show great kindness to the subjects of the Mahárāja of Cashmere, who hold factories at Yárqand and Káshghar, and that a representative of the Mahárāja has sent to the Russian General at Táshqand as presents two carpets, eleven shawls, three Cashmere hukka-vessels of silver, and three gold ornaments. The Mahárāja means covertly to open friendly relations with the Russians, and with this view has posted agents at the above-mentioned places.

#### EDUCATIONAL.

The *Allygurh Institute Gazette* of the 8th July has a long article in which the editor discusses the prejudices of the people of India against female education. He begins by saying that the people of Hindústan are famous among all civilized nations for their prejudices and stubborn attachment to the customs of their ancestors; so much so, that they are supposed not to regard civilization and improvement as anything in comparison with the merit of maintaining ancestral custom. Most people of discernment count this peculiarity of theirs as an evidence of barbarism and want of culture, and call it extreme folly and wrong-headedness. Not so the writer. In his opinion it is unjust to consider the Hindús as hopelessly prejudiced, or every old custom of theirs as an evidence of folly. The fact is, that this stubbornness and prejudice had a praiseworthy origin: it began in the days when India was overrun by a foreign race, and stood in danger of having its national integrity torn in sunder by the efforts of an alien religion to impose itself upon the people. In those times it was necessary for the purity and stability of the Hindú religion that its adherents should draw round themselves a hard and fast line of ordinances and strict observance. Were it not so, we should have to think that the natives of India were always foolish and prejudiced by nature; whereas everything proves the contrary,—that in ancient times they surpassed all other nations of the world in culture and civilization. Their present state



must therefore be referred to the ruinous effect of the contest for supremacy which has raged for the last six hundred years. This prejudice, therefore, was good in its time, and has only now become evil because it has been carried too far after the necessity for it has passed away.

It is wrong to say, then, that *all* prejudice and attachment to antiquity is folly. Some prejudices have their justification in circumstances, and others are rather the mature result of experience, which, after careful testing and proof of their advantage, have been adopted as established rules. Our prejudiced and unenlightened countrymen may sometimes even find cause to laugh at their civilized and cultivated brethren.

And now let us say for what reason we have uttered this lengthy preamble. Our bountiful Government has expressed its hope that in like manner as the benefits of education have been extended by it to the men of India, they may further extend those benefits to their wives and daughters. But as this was a matter of moral observance and domestic economy, it abstained from all interference itself, and was content to indicate the advantages of the measure, and to stir up and incite the natives to exertion by the reward of its approval.

But since this education of women could not be secured without some relaxation of the rules of female seclusion, and permission to mix in strange society, we saw some of our compatriots bitterly oppose it, and display their folly and obstinacy by a flat refusal to educate their women. We also saw our cultivated and enlightened friends treating this obstinacy with due contempt, and ascribing to it the decline of India among the nations of the civilized world. The stubborn ones, however, did not abate their stubbornness one whit, and bore calmly the reproach of not being able to distinguish between light and darkness. But since all the natives of India are not prejudiced and wrong-headed, some of our countrymen were found who boldly ventured to instruct their women, from pure appreciation of justice and love of knowledge. In doing



this, however, they forgot that the hesitation of the doubters was due not to any want of appreciation of knowledge itself, but simply to a fear that if the matter were entered upon too hastily, without a matured and suitable scheme, the modesty and virtue of their women would suffer. Disregarding this, as we have said, these liberal-minded men set to work with a will, and began to instruct their women in a manner which no prudent Hindústani could approve, and which was, moreover, not asked for by Government itself; and the result has been that all the labour and encouragement of Government have been utterly thrown away. The doubters have obtained an unanswerable argument on their side, and the prejudiced and obstinate have become confirmed in their obstinacy. This unwise system of instruction to which we allude is that which has for sometime past been prevalent at Calcutta: we mean that of admitting English ladies into the zenanas to teach the women of the house.

The case of the conversion to Christianity of the Hindú widow, which is now notorious throughout the whole of India, has wrought more evil than can well be told, and furnished a convincing proof to the opponents of education of the danger which they declared to exist. Reformers have been discouraged, the liberal efforts of the Government checked, and prejudice and obstinacy confirmed.

All this is the result of the hasty action of our unfortunate friends. Had they consulted with those who preached caution, and endeavoured to mature some safe scheme of education—had they not set down this prejudice, as they have set down other prejudices, to want of sense and stupid adherence to old customs—female education would have prospered in our land, and the family of a respectable man would have been saved from shame.

One of the first results of the event was the adoption by the Jalsae-Tahzib of Lucknow of a resolution that no Christian



lady should ever be admitted into the house of any of its members.

Let the reformers, then, be warned in time, and not set down to prejudice and folly all the restraints and regulations which the wisdom of their ancestors has provided for the security of the honour of their families. We wish our women to be educated. But if education means letting them loose to mix with whom they please; if it means that as they increase in learning, they shall deteriorate in morals; if it means the loss of our honour and the invasion of the privacy of our homes;—we prefer our honour to the education of our women, even though we may be called obstinate, and prejudiced, and wrong-headed.

The *Rohilkhund Akhbār* of the 9th July gathers from *Public Opinion* that the Nawab of Bhāwalpore has made a donation of Rs. 10,000 to the Panjāb University College, and that the Mahārāja of Jīnd has offered Rs. 5,000 for founding scholarships for the students of the college in the name of Prince Alfred, in commemoration of his visit to India.

A correspondent of the *Agra Akhbār* of the 10th July, writing from Benares, wonders what the Government means by contemplating to withdraw its aid from higher education. He asks, if by that course it hopes, that though at first such education may suffer a decline, yet the people will in the end be compelled by necessity to revive it at their own expense, and gradually carry the system to perfection; and points out what little chance there is of such an anticipation being realized.

He then asks whether the expenses incurred by Government on education are defrayed out of the Indian revenues or are paid by the Crown; and argues that since the latter is not the case, there is no reason why the charges under this head should be deemed an unnecessary burden on the State, while useless extravagances should be suffered to exist in other departments, *e. g.*, the Public Works Department.



Another article in the same paper alludes with regret to the rumour that reductions are impending in the Educational Department, North-Western Provinces, the Financial Department having ordered retrenchments in the establishments.

The chief fault found with this department is that it provides lodgings for some of the officers belonging to it. The Local Government, it is said, has brought to the notice of the Government of India the fact that Inspectors, Professors, and other officers are leaving the department in great numbers, and proposes not to fill up the posts thus vacated, and thereby leave the department to work its own fall, and gradually come to an end.

If this report is authentic, says the editor, the proposed College at Allahabad should be all the more welcomed.

The same paper notices with pleasure that the Mahārāja of Patyala has made a liberal offer of Rs. 3,000 for the erection of a school-house for the girls' institutions at Delhi, and has further contributed a sum of Rs. 7,000 to the Simla School Building Fund.

The *Oudh Akhbār* of the 12th July draws attention to the evils attendant on the prohibition of corporal punishment in the Canning College, Lucknow. Not only have subordinate teachers no right to chastise pupils for their faults, but the headmaster even is debarred the privilege.

The result of this is that boys no sooner enter the college than they begin to take unwarrantable liberties, neglecting all forms of decorum and propriety of behaviour, and treating even their instructors with insolence, being free from all fear of chastisement. It has been learnt from authentic reports that there were cases in which some of the young rebels so far transgressed the bounds of duty as wilfully to commit faults, and give cause of offence to their teachers, and then had the face openly to tell them that they dared not be at all severe against them.



This impertinent behaviour is chiefly to be seen in the case of the sons of rich and influential men, and the contagion of their evil example is spreading among the rest of the students.

The *Najm-ul-Akhbár* of the 13th July notices the establishment at Benares, under the auspices of Mr. Forbes, the Officiating Commissioner, of a ragged school.

The inauguration ceremony of the institution was presided over by Mr. Forbes in person, and His Highness the Maharája of Benares, Babú Siva Pershád, C.S.I., Inspector, Department Public Instruction, and other native gentlemen, were present on the occasion. The number of boys was about sixty.

The institution is the first of its kind in India. The expenses of its maintenance will be defrayed by the Commissioner from his own purse.

#### MISCELLANEOUS.

The *Vidya Vilás* of the 25th June learns from a correspondent that the new Rája of Kapúrthala has applied to the Panjáb Government for permission to visit England, entrusting the administration of the State during his absence to Kunwar Har-nám Singh, and that the application has been sanctioned.

The editor praises the Rájah for his high spirit, and his desire to accomplish what his father was compelled to leave unfinished.

The *Rohilkhund Akhbár* of the 9th July prescribes an amulet as an infallible preservative against the attack of small-pox.

13	2	3	16
8	11	10	5
12	7	6	9
1	14	15	4

When the symptoms of the disease, viz., a febrile affection, accompanied by excessive thirst, begin to be perceptible, the marginal diagram should be drawn on a piece of paper and hung round the patient's neck. By God's grace, it will prevent the attack of the disease.



**CAUTION.**—In order to prepare the amulet, a man must first perform his ablutions and ceremonial purifications, and then seat himself in a clean and retired place. He should begin by repeating the *Fātiha* once, then the chapter entitled "*Qul, huwa 'llah,*" and the *darúd* (i.e., benediction on the Prophet and the saints), each three times; and, lastly, the chapter entitled *al-Kursi* or the *Empyrean*.

All these ejaculatory prayers should be uttered in the name of the Prophet; the ceremony to be closed by distributing sweetmeats, set apart from the first for the purpose, to infant children. This done, he must fill up the compartments of the figure in numerical order, beginning with 1.

Should a person be unable to practise all these observances himself, he would do well to have the ceremony performed by some devout Musalman.

It is also worth while to remember that if the preparation of the amulet takes place on Thursday, Friday, Sunday, or Saturday, it will add to its efficacy.

When no apprehension of the disease remains, the ceremony should be concluded by distributing sweetmeats as at the commencement, and the amulet consigned to some well or river.

The *Benares Akhbār* of the 14th July, in connection with the question of the re-marriage of widows, dwells upon the disadvantages of marrying girls before they attain to the age of maturity, and the evils attendant on the practice of uniting children in matrimony without the mutual approval of the parties.

The editor thinks that Government should not be a silent spectator of the serious evils wrought by these abuses, but should take steps to put a stop to them, as they did in the case of the *sati* ceremony.



The *Urdu Delhi Gazette* of the 16th July states that it is given out that the object contemplated by His Excellency the Viceroy and the Lieutenant-Governor of the Panjáb in paying a visit to the Mahárāja of Cashmere is to locate a Resident at his Court.

The *Panjābī Akhbār* of the same date in a long article suggests the propriety of allowing the natives of India a share in the administration and councils of the State. The measure is represented to be beneficial alike to the people and the Government, and the editor expatiates upon the advantages which, according to him, will flow from it. None the least of these will be that by this means Government will come to a clear acquaintance with the grievances of the people in their true light, and be in a position to redress them.

In connection with this subject, the editor welcomes the proposal to create a Native Council in the Panjáb, which, it is said, will ere long be carried into effect.

The *Dabdaba-i-Sikandari* of the 18th July praises the Mahárāja of Balrámpore for his liberality in undertaking the erection of a dispensary at Lucknow at the enormous cost of two lacs of rupees. The building is stated to be now nearly complete.



The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1870.	1870.
1	<i>Dhaultpore Gazette,</i> ...	Dhaultpore, ...	June 22nd	July 18th
2	<i>Vidyá Vilás,</i> ...	Jammu, ...	" 25th	" 21st
3	<i>Dabdaba-i-Sikandarí,</i> ...	Rampore, ...	" 27th	" 15th
4	<i>Akhbár-ul-Akhyár,</i> ...	Muzafferpore, ...	July 1st	" 22nd
5	<i>Vidyá Vilás,</i> ...	Jammu, ...	" 2nd	" 21st
6	<i>Márwár Gazette,</i> ...	Jodhpore, ...	" 4th	" 15th
7	<i>Matla-i-Núr,</i> ...	Cawnpore, ...	" 4th	" 18th
8	<i>Shola-i-Túr,</i> ...	Ditto, ...	" 5th	" 21st
9	<i>Najm-ul-Akhbár,</i> ...	Meerut, ...	" 6th	" 18th
10	<i>Dhaultpore Gazette,</i> ...	Dhaultpore, ...	" 6th	" 22nd
11	<i>Mufid-ul-Anám,</i> ...	Futtehgurh, ...	" 7th	" 15th
12	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	" 8th	" 21st
13	<i>Panjábí Akhbár,</i> ...	Lahore, ...	" 9th	" 15th
14	<i>Rohilkhund Akhbár,</i> ...	Muradabad, ...	" 9th	" 21st
15	<i>Anjuman-i-Hind,</i> ...	Lucknow, ...	" 9th	" 15th
16	<i>Meerut Gazette,</i> ...	Meerut, ...	" 9th	" 21st
17	<i>Agra Akhbár,</i> ...	Agra, ...	" 10th	" 15th
18	<i>Gwalior Gazette,</i> ...	Gwalior, ...	" 10th	" 18th
19	<i>Urdú Akhbár,</i> ...	Delhi, ...	" 10th	" 19th
20	<i>Dabdaba-i-Sikandarí,</i> ...	Rampore, ...	" 11th	" 15th
21	<i>Kárnámah,</i> ...	Lucknow, ...	" 11th	" 15th
22	<i>Márwár Gazette,</i> ...	Jodhpore, ...	" 11th	" 21st
23	<i>Nasím-i-Jounpore,</i> ...	Jounpore, ...	" 12th	" 15th
24	<i>Oudh Akhbár,</i> ...	Lucknow, ...	" 12th	" 21st
25	<i>Supplement to the Khair Khwáh-i-Panjáb,</i> ...	Gujaranwalla, ...	" 13th	" 16th
26	<i>Akmal-ul-Akhbár,</i> ...	Dehli, ...	" 13th	" 18th
27	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 13th	" 21st
28	<i>Najm-ul-Akhbár,</i> ...	Ditto, ...	" 13th	" 22nd
29	<i>Benares Akhbár,</i> ...	Benares, ...	" 14th	" 18th
30	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	" 14th	" 20th
31	<i>Mufid-ul-Anám</i> ...	Futtehgurh, ...	" 14th	" 21st
32	<i>Akhbár-i-'Alam,</i> ...	Meerut, ...	" 14th	" 21st
33	<i>Jagat Samáchar,</i> ...	Ditto, ...	" 14th	" 21st
34	<i>Núr-ul-Absár,</i> ...	Allahabad, ...	" 15th	" 15th
35	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	" 15th	" 18th
36	<i>Rajputána Social Science Congress,</i> ...	Jaipore, ...	" 15th	" 18th
37	<i>Jalwa-i-Túr,</i> ...	Meerut, ...	" 15th	" 18th
38	<i>Mufid-i-Am,</i> ...	Agra, ...	" 15th	" 21st
39	<i>Samai-Binod</i> ...	Nynce Tal, ...	" 15th	" 21st
40	<i>Urdú Delhi Gazette,</i> ...	Agra, ...	" 16th	" 18th
41	<i>Anjuman-i-Hind,</i> ...	Lucknow, ...	" 16th	" 21st
42	<i>Meerut Gazette,</i> ...	Meerut, ...	" 16th	" 21st
43	<i>Rohilkhund Akhbár,</i> ...	Muradabad, ...	" 16th	" 22nd
44	<i>Panjábí Akhbár,</i> ...	Lahore, ...	" 16th	" 22nd
45	<i>Gwalior Gazette,</i> ...	Gwalior, ...	" 17th	" 22nd
46	<i>Dabdaba-i-Sikandarí,</i> ...	Rampore, ...	" 18th	" 22nd
47	<i>Shola-i-Túr</i> ...	Cawnpore, ...	" 19th	" 22nd

ALLAHABAD :  
The 28th July, 1870. }

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Press of Upper India.